

Mechanic Apprentices.

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Geo. O. HEYDOCK, }

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M. A. L. A.

SEMI-ANNUAL ELECTION.

At the Semi-Annual Meeting of the Association, held on Tuesday evening, March 3, the following gentlemen were elected Officers for the ensuing term:—

JAMES M. W. YERRINTON, *President.*

SAMUEL A. B. BRAGG, *Vice President.*

SAMUEL S. SMITH, *Treasurer.*

GEORGE O. HEYDOCK, *Rec. Secretary.*

JOHN A. J. CLOUTMAN, *Cor. Secretary.*

F. A. RUTHERFORD, W. H. RAND, H. G. ALLEN, G. W. BATTISON, *Librarians.*

THOMAS HILL, JOSEPH HALE, C. O. EATON, F. W. BLAKE, GEORGE KNOTT, *Directors.*

GEORGE O. HEYDOCK, *Rec. Secretary.*

OUR TWENTY-SIXTH ANNIVERSARY.

The twenty-sixth Anniversary of the Mechanic Apprentices' Library Association was celebrated at the Odeon, on Monday evening, Feb. 23d. Owing to the number of other meetings which were held on that evening, and, we fear, a lack of interest in the members of the Association, the hall was not so well filled as could have been wished, yet quite a respectable audience was present, among whom we noticed many of our old friends, who have, in days past, encouraged the members onward, both by their counsels and pecuniary aid. We are indebted for the following report of the exercises to the Mercantile Journal of Feb. 24.

MECHANIC APPRENTICES' LIBRARY ASSOCIATION.

TWENTY-SIXTH ANNIVERSARY.

The anniversary exercises of this valued institution took place last evening, at the Odeon, and consisted of an original address and poem,—the former from a past, and the latter from a present, member of the Association. GEORGE O. HEYDOCK, Vice President of the Society, presided, and after a few remarks pertinent to the occasion, and an appropriate address to the Throne of Grace, by Rev. FREDERICK T. GRAY, of this city, introduced as the orator of the evening, Mr. B. FRANKLIN BAKER, who, until a few months, (having attained his majority,) has been an active and respected member of the Institution.

Mr. Baker selected as the subject of his Address, remarking that it was one which was too much neglected in the usual branches of education, the question of "GOVERNMENT," treating of its bearing and influence upon the happiness, personal and social, of

the great mass of the governed. A thorough review was taken of the examples afforded by history of the policy of nations, and the different forms adopted carefully considered, at the same time showing their respective influence upon the nations which adopted them. The dangers incident to a repose of power in a monarch, or even in an oligarchy or aristocracy, was ably commented upon, and the superior advantages derived from republicanism fully portrayed. A well instituted comparison between the results to the people of the operation of the latter form, and the action of the others, was also presented, and a brief review taken of the condition of the mass under the different systems. To Egypt belonged the credit of the first well regulated civil policy. In the synopsis which the speaker presented of the history and actions of the governments of the nations of antiquity, two things, he said, were plainly exhibited, viz.: a progressive encouragement of the arts, sciences, and literature, and the tendency of the sentiment of the people to republicanism.

In Greece had been exhibited every form of government, from that of the savage to the most enlightened civilization. Her progress under the different forms which had marked her national career, was alluded to, and the elements which combined for her ultimate subjugation forcibly portrayed. Reverting to the spectacle presented to the world by the advancement of our own land under republican institutions and popular manifestations of self-government, with a review of the circumstances which led to its settlement, its great revolution, and the subsequent division of the people into political parties, well-timed remark was indulged by Mr. Baker, relative to the animosity of partizan warfare, which marks our present political contests, and deep regret expressed that the purposes of party had been so much perverted, and that so much of personal recrimination should take the place of dispassionate and deliberate discussion. The evils to be derived from the formation of inferior parties, with an action independent of that of either of the two great parties into which the country must necessarily be divided, was well illustrated by a recurrence to the fact of the recent annexation of large slaveholding territory, and the consequent disgrace and inconsistency which attended the national action relative to that circumstance.

In conclusion, an appropriate appeal was made to the present members of the institution, to maintain the high name and worthy purposes of their association, to examine well the claims which our republican community presented for their deep consideration, and the duties which active life would require at their hands, and closing with the oft-quoted expression, "an HONEST MAN is the noblest work of God." This address was highly creditable to the literary abilities of the author, and gave indication of great reflective powers, a well-strengthened mind, together with extensive political information. We should be pleased to see it in print.

The Journal then proceeds to speak of the Poem, but our modesty forbids the insertion of that portion of the report. It strikes us too much like "blowing our own trumpet." We perceive that a number of papers have honored us by copying the remarks of the Journal, with the extracts from the Poem which accompanied them, for which flattering notice we beg they will accept our grateful acknowledgment.

Upon the conclusion of the literary exercises, an opportunity was presented for remarks by the gentlemen present, which was embraced by GEORGE G. SMITH, Esq., President of the Massachusetts Charitable Mechanic Association, who expressed his gratification at the exercises of the evening, and the continued interest felt by the Parent Society in the welfare of the Institution. GEORGE DARACOTT, Esq., also offered a few remarks, congratulating the members upon the success which had hitherto attended their exertions, and their prospects for future honor and usefulness.

After the adjournment of the meeting, a number of the past and present members partook of a supper, prepared by that ever-busy brood of GOSLINGS in Devonshire Street. This was truly a joyous gathering. Around the board were seated many of the oldest and truest friends of the Institution, assembled to celebrate the 26th birth-day of their Alma Mater;—to dwell upon her past history, and devise plans to nourish and sustain her in her primitive vigor. The meeting was enlivened by songs, speeches, toasts, recitations, etc., and, as a finale to the entertainment, "Auld Lang Syne" was sung by the company, after which they separated, to meet again, we trust, in 1847, to celebrate the departure of another year of increased usefulness in the Association's history, and to rejoice in the still brighter promises of the future. "So mote it be."

THE "MECHANIC APPRENTICE."

READER,—An old proverb says, "All things must have an end," and we see no reason to doubt it—do you? Yet, it seems singular, does it not? when we reflect upon the matter, that all the beauties which surround us, whether the handiwork of nature or of man, must pass away,

"And like the baseless fabric of a vision,
Leave not a wreck behind;"

that they must all, small and great, the ant-hill and the pyramid, lose their distinctive character, and become—*what?* a pumpkin vine or a fig tree,—who knows? Here is food for the speculations of the philosopher, but we hate speculation—of all kinds.

"But all this has nothing to do with the "Mechanic Apprentice!" Your pardon, reader, but it

has, as we will show you anon. The present volume of this paper, in the words of our text, "must have an end," and we took up our pen to remind you that that end draweth nigh. Another number will conclude the first volume of this sheet, and our pledge to the public will be redeemed. Whether or not it will continue another year, remains to be seen. It was started as an experiment, and, so far as we know, its reception has more than equalled the anticipations of its friends. But notwithstanding its gratifying reception, the means furnished for its support have been but trifling, and the Committee of Publication will be obliged to devise some extra measures to defray the expense of printing the remaining number. The paper is small, to be sure, and does not require much for its support, but it cannot live on air or good wishes, even though it be but a pigmy, compared to some of its mammoth contemporaries. An ant and an elephant both require food, though the quantity necessary for the support of each may vary by a ton or so. Most of the labor upon the paper during the present volume, has been performed gratuitously by the members of the Association, but it has been thought impracticable to carry on such an arrangement another year, as it seems too great a tax upon that portion of the members who alone can be of any service, viz., the printers. A committee has therefore been appointed by the Association, to endeavor to procure subscribers enough to defray the expenses incurred by the publication, and they have drawn up a prospectus for the second volume, which will be found upon the last page. Should they succeed in their endeavors, and there is every reason to believe that they will, arrangements will be made for the punctual issue of the paper, and its prompt delivery to the subscribers. We commend this matter to the attention of our readers and all interested in the welfare of the institution, assuring them that, if they wish it, the paper will be continued; if not—not.

☞ In this connection we would remark, in the pleasantest manner imaginable, that those who are in arrears for the present volume, would confer a great favor by causing the honorary title of P. D. to be attached to their names.

☞ Should any of our subscribers wish to obtain the back numbers of the Mechanic Apprentice, they will be accommodated on application at the rooms of the Association.

If any of our friends have a July number of the paper which they can spare, we should consider it a great favor if they would forward the number to us.

A "WANDERER RETURNED."—Our readers will rejoice to learn that the "Wanderer" is again at home. He will pay his respects to his numerous friends in our next. Something rich, and in his own peculiarly happy vein, will doubtless give evidence of his continued health and spirits. Prepare for mirth!

Will "W. M." have the kindness to accept the agency for our next volume, in New York? A little of his former zeal and energy in behalf of the paper, would be of essential benefit to the present undertaking. We hope to hear from him again soon.

OUR SECOND VOLUME.—Every member of the Association is requested to act as an agent for our next volume, and forward the names of subscribers as soon as possible, to one of the Committee.

Friends of the Association who may wish to subscribe, but who are unacquainted with the members, can address either of the editors.

Our readers will please excuse the late appearance of the present number. We have done all in our power to have it issued in season, but every thing and every body worked wrong or not at all, and it has consequently been delayed until the present late day. In our next volume we hope to meet with no more difficulty, in this respect, at least.

THE REDEMPTION OF LABOR.

NO. IV.

In concluding our articles on this subject, as we intend to do in this paper, let us take a short review, or make a concise recapitulation, of the points which we have endeavored to present prominently to the reader's view. They are all connecting links in the chain of the argument, and should be brought together in their proper order in the final summing up. These points are:

1. It is undeniable that Labor is physically, morally and politically degraded, and that it is imperative on the producer to make an efficient effort for his redemption from the Egyptian servitude under which he suffers. 2. That the only physical means of amelioration—the system of Association—has proved impracticable and inefficient for the attainment of the desired result. 3. That no moral force alone can be applied to the struggle which can affect any permanent change for the better; as is proved by even the most cursory examination of the existing and shameless abuses. For in making this examination we find that the laborer is opposed and crushed by the combination of a monied aristocracy—that this confederacy not only sinks him to social insignificance, but deprives him of all representative influence in the administration of government, and by the power of

wealth, denies him justice in the courts. From this it is evident, 4. That nothing but the free and fearless exercise of his rights at the ballot-box can ever give him the least hope of attaining his proper and just position in society. This point is supported, 5. By the fact that this confederacy is obtaining from the legislature incorporations with such unjust privileges as enables capital to wage unnatural and exterminating war on that to which it is indebted for existence—labor. 6. By the still more aggravating fact, that any salutary enactments which are required by the laborer to protect him from the fraudulent schemes of capitalists, cannot be obtained of the legislature, in consequence of the domineering interference of the latter. 7. By a reference to the important necessity of preserving a proper balance in the government by a proper and equal representation of every class of which its elements are composed.

The argument is here as briefly stated as it can be, considering the numerous facts which it embraces; and we insist that none of its points can be gainsayed or denied. And from the argument, as thus stated, to what conclusion are we irresistably led? Surely none other than what we have endeavored in these papers to impress upon the reader as a great truth—that when any body of men suffer their political rights to be invaded, their social condition must become degraded; and that when they find themselves reduced to such degradation, they can never remove the ponderous evil except by reassuming the exercise of those rights through a neglect of which they sunk from their position.

What intelligent man for a moment supposes that the capitalist would dare to rob the laborer of his just reward, if he did not know that he could circumvent him at the ballot-box? But knowing this, what restraint is there to check the demands of his grasping avarice? To attempt to impress such a man with a glimmering idea of the wrong and injustice he is guilty of committing, would be exercising your lungs at the risk of incurring ridicule and contempt. There is then no resource but to impose the restraint which is at your command.

If labor had its just reward, labor would be respected and respectable. If laborers asserted their legitimate political importance, their social equality would be conceded to them as a matter of inevitable consequence. But while they intrust their legislation to men whose interest it is to oppress them, they will ever be deprived of the one, and can cherish no hope of the other. Nay, if these wrongs and abuses are permitted to run the free course they are now taking, what promise have we that the condition of laborers in this country will not become as degraded as that of the crushed and bleeding millions of Europe. It is well to think of these things in time, and see to what a fearful state we are tending.

We know that there are some objections made to the adoption of the course we have pointed out, by those who are willing to admit that there exists a necessity for it; but we hardly think that any objection, offered in the face of such a stern and stringent necessity, is entitled to much consideration. Certainly no measure of redress which the laborer can adopt would render his condition and prospects worse than they are now, even if it did not bring relief. The objection which is the most entitled to the least notice, is that which assumes the untenable position that the producers could not find, among their own class, men of sufficient integrity to intrust their

interests with in the halls of legislation. As fast as such men were elected, and as soon as they had an opportunity of effecting any reform, it is said they would be bought off. To this cavil we have only to say, that if such proves to be the melancholy fact — if the industrious and useful cannot find in their ranks honesty enough for this, while the idle and avaricious confide far greater trust in those chosen from their numbers — then all they have to do is to continue the operation — show that, in a well known phrase, it is "a game that two can play at," — and the consequence will be one of two results — either capital will find that it is paying much "too dear for the whistle," and desist, or else will serve to distribute very generally its ill-gotten wealth among those whose necessities demand it most.

But, Messrs. Editors, I have now done. If I have failed to make out a clear case of political action for the workingmen, I have either done injustice to the subject, or language is insufficient to convey the impression of truth. I will now leave it, hoping that however much it may have suffered in my hands, its importance and its merits will not be overlooked or forgotten.

A. L. M.

THE HOLY ALLIANCE.

Although every one has heard of the League bearing the above title, yet its avowed principles and objects are not generally understood, for the reason that they have been but seldom set forth, and, (I hazard the assertion,) have not of late years been explained or expatiated upon to any extent. It would seem, from the manner of perfect disregard with which that institution has been treated of late by American writers, that either those writers must have thought that it was an association of no consequence, or that as we were on the opposite side of the Atlantic, it could have no effect upon the welfare of our country, or the operation of our government, and that therefore as it did not immediately concern us, it was none of our business what the sovereigns of the old world forming that League might say or do.

But I (humbly) think that a Society composed of nearly all the despots of Europe is far from being a puny affair, and that as that Association has avowed principles the direct opposites of those Americans are proud to express and maintain, the cause of such an union of tyrants should be discovered and set forth — the doctrines which they have promulgated be examined and refuted, and Americans be thus informed as to what obstructions have been placed in the way of reform.

The instrument called the Holy Alliance bears date at Paris, Sept. 26, 1815, and is said to be the draft of Alexander, Emperor of Russia — it is signed by him, and by Francis, Emperor of Austria, and Frederic William, King of Prussia, as their personal act, without the intervention of their ministers.

The first act which those notorious despots thus united in the Holy (?) Alliance accomplished, was the publishing of what was called a treaty. In this treaty they stipulate, or rather declare, that they will, in conformity with the words of the holy Scriptures, which command all men to regard one another as brethren, remain united in the bonds of a true and indissoluble fraternity — that they will lend one another on every occasion aid and support — that the relation between them and their subjects shall

be marked and sustained by true affection — that God is the only true sovereign, and that they are only appointed by him fathers of different branches of the human family. They also invite the other monarchs of Europe who may feel so disposed, to join them in the Holy Alliance.

When the news of the formation of the League, and the publishment of this treaty was received, the friends of liberty in Europe and America were taken by surprise. They could not imagine the meaning of a treaty which simply contained a promise from the worst tyrants in existence, that they would govern their subjects according to the dictates of the Holy Scriptures, and a declaration of love for those subjects, which they said should be exercised as from fathers to their children. Some of the friends of liberty in both continents were deceived by these hypocritical declarations, for not having studied the characters of the members of the Alliance, nor the secret and selfish motives which might prompt them to make such declarations, they therefore looked upon these occurrences but as signs of the onward progress of human liberty, and, arguing from their first impressions, without reflection, supposed that as these despots had watched the progress of the great events which had transpired in Europe within the preceding twenty years, they had resolved that they would no longer endeavor to stay the progress of liberal opinions, but having taken the fate of Louis XIV. of France as a warning example, they had concluded to save their thrones by making concessions to the people, and that this treaty was but the prelude to such a course of action.

Others, who possessed a more distrustful disposition and a more reflecting turn of mind, asked themselves why such a league had been formed; for they could see no necessity for the formation of an association of kings for the mere purpose of publishing a declaration that they would treat their subjects as men deserve to be treated, or in other words, that in their intercourse with them, they should be governed by the precepts of the Holy Scriptures. A clause in that treaty, however, by which the signers bound themselves to give each other aid and support, these friends of liberty knew not how to interpret, and resolved that before forming an opinion as to the objects which the members of the Alliance had in view, they would leave the question to be solved by the future proceedings of the body — nor were they long held in suspense.

In 1820, owing to the spread of revolutionary principles in the south of Europe, a meeting of the members of the Alliance was called by the Emperor of Russia, to be held on the 26th of October, of that year, at Trappeau, a city of Austrian Silesia. After a session of a few weeks, this body published a manifesto, in which they said, "that the overthrow of the order of things in Spain and Naples, had convinced them of the necessity of putting a check to the new calamities with which Europe is threatened; and, that they have a right to take in common, general measures of protection against those States where reforms engendered by rebellion are opposed to legitimate governments." Having published these declarations, the Alliance adjourned, to meet at Laybach, a city of Austria, in the month of January following.

At this (Laybach) meeting the original parties of the Alliance published an exposition of their principles, which are as follows.

"1. That an hereditary monarchy is the only legitimate government.

2. That all reform, or amelioration of the condition of the subject, must proceed from the free grace of the sovereign.

3. That any attempts not originating from this source, are to be considered as rebellion and to be put down by the sword.

4. That it is the right and duty of the legitimate sovereigns of Europe to unite in support of each other, and in suppressing the revolutionary spirit in every nation."

This, then, was the object which the members of the Alliance had in view, when they bound themselves together by a solemn compact, and agreed to lend each other on every occasion aid and support—to turn aside from their dominions the overwhelming flood of enlightened opinion, which had for its fountain head the example of our own glorious democracy, and which had borne off on its bosom the thrones of France, Spain and Naples, and which the members of the Alliance knew, if not averted, would sweep them, and their thrones, into oblivion.

H. S.

GLEANINGS FROM THE PAST.

EDUCATION OF GREECE.

The culture of the human powers has ever, from the earliest ages, been considered one of the chief concerns of society. There is implanted in man a natural desire of improvement, and where the means are available, few neglect to gratify this desire. To this we owe all we possess in the present age. It is this which surrounds us with the comforts of civilization and raises man above the beast.

In the past history of improvement, Phœnecia led the van; for from her was derived the main stream through which knowledge flows to successive generations. Then Egypt seized the sceptre, and from caverns deep and temple's pillared halls the priests of Isis poured forth their mystic lore—and art raised pyramids, and science gave new riches to the mind.

Next comes Greece. Here the beauty of the country; the salubrity of the climate; its picturesque variety of scene; the spontaneous fertility of its soil; its skies so mildly serene; the beautiful seas that surrounded and indented its coasts, all tended to develop the noblest faculties of the mind—and these with their own free government, presented a combination of circumstances most favorable for the growth of letters. Their language was melody,

"And from the liquid warblings of the birds
Learned they their first rude notes, ere music yet
To the rapt ear had tuned the measured verse."

Poetry and painting were also cultivated from the first, and of their knowledge of designing we have sufficient proof in passages from the earlier poets.

Athens, however, shone more resplendant than any other in that bright galaxy of states. In her lap was nourished Demosthenes, Pericles, Epicurus, Plato, and Socrates,—here Aristotle taught, Apelles painted, and Sophocles played. Here architecture and sculpture were carried to the highest pitch, and luxury was wafted by every breeze to this favored shore.

The first branches of education were acquired among them by means of public schools, which obtained the highest reputation. For the first five or

six years no attempt was made to cultivate the mind, leaving that time to sports and pastimes which would give strength and elasticity to the body. The general circle of study in the schools comprised grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy. Of these, grammar and rhetoric claimed the greatest attention. Agricultural and scientific knowledge was lost in the general pursuit after elegance and accomplishments. Poetry and declamation were the most fashionable pursuits, and listening to sophists and other disputants among the most common amusements. Next in importance to a thorough knowledge of grammar and rhetoric, the object was to give strength and pliancy to the muscles; for this purpose gymnasia were instituted, consisting of gardens defended from the sun by groves, and surrounded by extensive ranges of buildings. The youth were here taught wrestling, leaping, racing, and other athletic exercises. In the buildings were halls where the philosophers inculcated their various theories; the rhetoricians declaimed, and the sophist perplexed the scholar with his specious reasoning. Here the education was completed, and at the age of twenty, the Athenian youth was admitted to the rights of citizenship, and might enter into the contest for honor and distinction. T.

From the N. Y. Evening Ledger.

WOMAN.

What do we seek in Womankind? the comeliness of face,

The faultless symmetry of form, the beauty, and the grace,

That, like a spell, entrance the soul, and fix our earnest gaze

In the deep, fervent ecstasy of thrilling, rapt amaze. These, with the thousand arts that join fair Woman's form to make

The brightest, purest, fairest one that Beauty's self could take,

These are they that we fondly prize, and these are what we find

The silken cords, as feather light, that fast as iron bind.

And is this all? These all are good; but, do we not forget

A nobler, richer heritage, a brighter treasure yet!

Ah! souls we have not if we prize alone the earthly part,

And seek not in fair Womankind a Soul, a Mind, a Heart!

What's Beauty, but a spirit rare, pervading earth and sky,

A glorious emanation from the Soul of the Most High—

And shall we prize it in His works of grosser, earthlier kind,

O'erlooking that far nobler one, diviner form, the Mind!

What should we seek in Womankind? a soul that soars above

The petty ills and cares of life; a soul whose earnest Love,

Like Fame, Ambition, to the man who soars above his state,

Is as a bulwark 'gainst the storms of an opposing fate—

A recompense for all the woe, for all the ills of life—
 A thing to live for, and bless God, through want and
 care, and strife.
 For Love, pure Love, God's richest gift to the lost
 human race,
 This, this is Woman's chiefest charm, her own pecu-
 liar grace.

What *should* we seek in Womankind? a tender heart
 and true,
 A heart like that of infancy, pure, innocent and
 new—
 Alive to all the harmony, the beauty rare that God
 Has breathed through all His handiwork, created at
 His nod—
 A heart that feels with thrilling sense the true joys
 that attend
 Upon the fond relations of lover, husband, friend—
 That prizes these as far above all other earthly bliss,
 As the pure joys of brighter worlds above the joys of
 this.

What *should* we seek in Womankind? a true con-
 fiding heart,
 That feels itself of him it loves a close united part—
 That shares his pleasure and his joy, his sorrow and
 his care—
 That feels his honor as its own, and for it aught
 would dare.
 That cheers him e'en to danger, or death, at duty's
 call
 That trusts in him, and hopes, and loves, and prays
 for him through all—
 With all a woman's tender fears, a woman's tender
 love,
 Yet with a Woman's steadfast faith, her trust in Him
 above.

What *should* we seek in Womankind? a temper like
 the sun,
 That shines with ever smiling rays on all it looks
 upon—
 A tender sympathy for all who bow to sorrow's rod,
 That cheers them with the hopes of earth, and points
 them up to God—
 A pity for the poor and low, a pity that extends
 To all earth's sorrowing millions, to its remotest
 ends—
 That seeks to aid them, raise them, and would peril
 earthly bliss,
 All, save its share in brighter worlds, to make a
 Heaven of this.

What *should* we seek in Womankind? the Beauty of
 the Soul—
 Not alone earthly Beauty, but the Beauty of the
 Whole—
 The Beauty of a noble heart, the Beauty that we
 find,
 Transcending grace of earthly form, enthroned in
 the mind;
 Seek this as misers seek for gold, as statesmen seek
 for power—
 Seek as the man of vengeful heart for the avenging
 hour,
 And seeking, thus, a woman fair in form, in mind, in
 heart,
 We seek the noblest of His works, God's master-
 piece of Art!

Observe the systems in their course, the planets as
 they roll,
 Look from an atom to the world, a part unto the
 whole,
 See what a wondrous chain of life through every-
 thing we find—
 As matter vast and boundless, eternal as the Mind;
 A vast relationship of links unites th' Almighty
 plan,
 From the minutest particle of matter, up to Man—
 And Woman, blest with gifts of mind, and heart,
 that God has given,
 Is the divine connecting link between Mankind and
 Heaven.

W. M.

CHEMISTRY.

(Concluded.)

Let the learner pursue his investigations still fur-
 ther, until he obtains a complete knowledge of the
 science. Then would those familiar objects which
 daily come under notice possess an interest hereto-
 fore unknown; for there is nothing which he could
 see, or feel, or taste, that is not either some
 chemical compound, or has chemical relations to
 other bodies. Water, than which nothing can ap-
 pear simpler, is now found to be composed of *two*
 substances, which, when their affinity for each
 other is destroyed, assume the state of oxygen and
 hydrogen gasses. His list of metals is, also, greatly
 increased; he finds properties in them he never be-
 fore suspected; he finds them all more or less com-
 bustible, and some of them eminently so. In potash
 and soda he finds metals which inflame on water, or
 even ice, (another paradox,) and which, but for the
 researches of Davy, might, from their great affinity
 for other substances, have remained undiscovered,
 even till now. If he turn his thoughts upon him-
 self he will find new sources of wonder. He will
 find that matter in the human body is subjected to
 new laws of affinity, differing from ordinary chem-
 ical affinity, and that compounds are thus produced
 which cannot be imitated by art: and that when the
 vital action ceases, at death, chemical action resumes
 its sway, and decomposition takes place: that the
 substances produced by this decomposition serve as
 nourishment for plants and animals, and thus, again,
 form a part of organized bodies; are again subjected
 to the vital action, and at death again to chemical,
 and so on *ad infinitum*. Thus will a knowledge of
 the science (of which the above examples may serve
 as a small sample) tend to dissipate any vague or
 contracted ideas he may have hitherto entertained
 of it. Formerly, perhaps, his ideas of Chemistry
 may have been confined to the compounding of
 medicines or the operations of a laboratory; but now
 he views the whole universe as but "One great
 Laboratory," where chemical operations have been
 carried on ever since creation, and finds the study of
 Chemistry no less capable of expanding the mind,
 and of exciting an admiration at the beauty and
 harmony of God's works, than that of the study of
 Astronomy, or any of the natural sciences which
 treat of matter on the large scale.

Those who would make Chemistry a study, would,
 probably, find it to their advantage to commence
 with some simple treatise, as the "Conversations,"

by a lady. This work, being in the dialogue form, possesses peculiar interest. The objections which would arise in the learner's mind are anticipated and answered. He is thus made to take part in the conversation himself, without being aware of it. It contains some errors, perhaps great ones, as do all works on the subject not of recent date. Should the learner, however, undertake to commence with a large and minute treatise, he might be wearied instead of being amused and instructed. But after mastering the above work, some more comprehensive treatise of modern date (perhaps Kane's) might be studied with advantage.

But little benefit can, we think, be obtained by attending Chemical lectures, without some previous knowledge of the science. The lecturer seeming to suppose that knowledge in his audience, glibly runs through with his discourse—tells of acids, alkalies, oxides, chlorides, &c., with names having origin in the Greek or Latin languages. This "Chemical Nomenclature" should be understood before one can expect to acquire a knowledge of modern Chemistry; and if the lecturer explain it to his hearers, they must have good memories to recollect it after only once hearing. They may have been highly entertained by his experiments; their eyes may have been dazzled by splendid lights, or their ears have been deafened by an explosion, and these, doubtless, would make the most permanent impression upon their memories; but as for any lasting benefit obtained, the majority might as well have witnessed an exhibition of fire-works on Boston Common.

The advantages which would arise from a knowledge of Chemistry may be shown from the common occurrences of life. We often hear of people losing their lives by descending into wells, where there is Carbonic Acid Gas; others, by remaining in close rooms, where there is charcoal burning, which also produces this gas. In either case, a little knowledge of Chemistry would prevent such evils.

At the commencement of this article we stated that it was intended for those who were unacquainted with Chemistry; and we will close these remarks by adding, that if any such, be they members of the Association, or otherwise, who shall have read the foregoing paragraphs, will ascertain for themselves the truth of our assertions, and thus eventually acquire a knowledge of Chemistry, the principal object of the writer will have been accomplished.

E. A. H.

LETTERS FROM ENGLAND.

LETTER VII.

London,——

My dear Harry,—I have enclosed for your edification an article penned some time since, being a review of the "Tariff and Free Trade;" and thinking it might prove interesting to the readers of the "Mechanic Apprentice," I have taken the liberty of using it as a substitute for one of my "Letters from England." It is a subject which ought to be understood by every American, as well as by their neighbors across the water, but many people seem to think if they are not in public life there is no necessity for being more than superficially acquainted with these great questions.

W. F.

THE TARIFF AND FREE TRADE REVIEWED.

In order to treat of these questions, it will be necessary to repeat subjects which are familiar to every person who takes an interest in events passing around him.

1st. A Tariff for Protection existing in any country is an evidence that there is in that country a party to be protected, and a party to be protected against in some other country; it shows that the manufacturers of the country to be protected against possess advantages which enable them to manufacture cheaper than the manufacturers to be protected. But let us look to the *propria persona* of the plot, viz.: the relative situations of America and Britain. They stand in the situations of the party protected and the party protected against. The cheapness of British labor is what the American by his tariff endeavors to counteract. No matter by what influences acting upon them, or by whatsoever means the British labor is made cheaper than the American, the latter acts purely in self-defence; it is to preserve his rights, and perpetuate the inalienable rights of all mankind, that the American is obliged to establish a system to sustain the equality of the mechanic with the professional man, the laborer with the merchant; a system equally at variance with the principles of a republic and his personal feelings. With a tariff based on such principles, and established under such circumstances, I can see no objection. On the contrary, it is a necessary establishment, and the American would be lamentably regardless of his station as a republican, were he to sink himself down to the level of the poor, despised laborer of Britain.

Having made these few remarks on the subject of the American Protective Tariff, I shall now transfer my thoughts to the Protective Tariff of Britain, especially that part which is established for the protection of the land owner.

This portion of the protective system is established for the purpose of shutting out the corn produced in Prussia, Poland, the borders of the Black Sea, (commonly called Odessa,) America, and the small states in the Germanic confederacy, which could be brought to England and sold at one-fourth the price that corn is now sold; thus, by shutting out the cheap corn, the farmer secures a much higher price for his produce, and consequently the land-owners, who are chiefly composed of the nobility, receive a large rent, corresponding to the price which the farmer receives for his produce. But the farmers compose but a small portion of the population. The bulk of the population consists of mechanics, consequently the high price of corn in a pecuniary sense only is detrimental to the interest of the mechanic, and the law is a selfish one, on the part of the land owner. But I can show you in what way it is more prejudicial to the interests of the mechanic, and more basely selfish on the part of the land owner. Those places which I mentioned as being grain-producing countries, have not heretofore manufactured for themselves, but the English manufacturers have supplied all their wants, and they are content to receive manufactures in exchange for their grain.

But when a tariff was established, purely for the benefit of the British nobility, shutting out foreign corn, as a necessary consequence, tariffs were established in other countries to prevent the importation of British manufactures; why, what was the result of such a narrow-minded and one-sided policy as this? The British manufactories were stopped, the

workmen were thrown out of employ, rendering them still more unable to pay the increased demand for food, caused by the rejection of foreign corn.

When Greek meets Greek then comes the tug of war, so the manufacturers, having their interests at variance with the farmer, and the farmer believing his to be at variance with the manufacturer's, (I say *believing*, for it can be clearly proved that in proportion as the condition of the manufacturers is advanced, so is the farmer's bettered; thus being led by the nose by the selfish aristocracy, and finally believing that their interests were at variance, there arose those struggles which for some years past have shaken the British empire to its foundations.

But latterly a party, instigated by the most noble and philanthropic motives, has arisen. That party, gaining strength daily, by the clearness and overwhelming force of its argument, bids fair to hurl to the ground, and render extinct that remnant of feudalism at present identified with the English nobility,—that body is the Anti Corn Law League, or in other words, Free Traders.

2d. A Tariff for Revenue.

Nature has ordained that one part of our globe shall produce articles which the fertility of another part will not produce; that articles which have life under the burning heat of the tropical sun, cannot have existence in the opposite regions of the frigid zone.

Reasoning then draws the inference that everything which has substance can be rendered conducive to man's comfort and happiness. And that articles of comfort and luxury of which perhaps some isolated spot on the face of the earth may have the sole monopoly of producing, can be made beneficial to the whole world. Nature has likewise placed in the power of man the means of transporting from place to place such articles of utility as he may see fit. These are self-evident facts; facts acknowledged by all.

The inferences which I draw from these facts are—"That all laws which tend to restrict a free intercourse of nations, are prejudicial to the interests of the whole community." "That every government which has for its aim the sole benefit of itself, is a government utterly at variance with the principles of a republic,—is a government of monopoly, and is a government which tends to stay the onward march of civilization, and is detrimental to the happiness of man.

I have before proved that a Tariff for Protection is justifiable in some instances, but will now endeavor to prove, from what I have previously stated, that Tariffs of any kind, whether for Protection or Revenue, are unwise, injudicious in policy, and pernicious in their workings. I have already said that all laws which tend to restrict a free intercourse of nations are prejudicial to the interests of the whole community. Now what is a tariff but a law to interrupt that free intercourse.

Who would be so bold as to affirm, that it would not be beneficial if a free intercourse should exist in the self-isolated regions of China and Japan. What man would be so foolish as to uphold the Chinese and the Japanese, in their short-sighted policy of isolation. Take it nearer home, and what man would wish to see the model republic of America, or the British Islands in a like state with the Japanese of the present day. With these arguments I shall conclude with the Tariff, and proceed to Free Trade.

Acting on a principle which I have previously

brought forward, viz.: "that all laws which tend to restrict a free intercourse of nation with nation, are injurious to the whole," and having drawn this inference from the working of such laws in England, a party was formed, a few years since, for the purpose of establishing and diffusing these principles. This party is now known as the Anti-Corn Law League. Since its establishment, it has had to contend with greater and more numerous obstacles than has ever fallen to the lot of any body of reformers of modern times, not excepting Dan O'Connell and the repealers. In the first place, firmly seated by the consent of ages, is the proud and overbearing aristocracy; secondly, that love for old associations and recollections, which is peculiar to the English people,—thirdly, the depth of ignorance into which the poor mechanics and laborers are sunk by the barbarity and heartless conduct of the aristocracy, whose interest it is to keep them in that state, and, as the present Roman Pontiff honestly observed, in his letter to the clergy in this country, "the people must not be enlightened, knowledge must be kept in the hands of a few, for so soon as the common people are enlightened, they will demand their civil and religious liberty, and our power will cease."

The society was first formed for the purpose, (as its name imports,) of abolishing the inhuman Corn Laws, but their principles have since merged into free trade principles.

Now, supposing that, through the instrumentality of the Anti Corn Law League, these laws should be abolished, and the British laborers and mechanics raised from a state scarcely better than slaves, to the condition of men, free men, men as God intended they should be, with means sufficient to sustain them from physical want, and with the full development of their mental faculties, then, without the argument of the cheapness of foreign labor, and no competition but that of science, there would not be an argument left to sustain the tariff in this country, and it would become its bounden duty as a republic to abolish all restrictions to the free intercourse of the world.

PROSPECTUS OF THE MECHANIC APPRENTICE, VOLUME SECOND.

The MECHANIC APPRENTICE will be issued on the fifteenth of each month, (provided a sufficient number of subscribers be obtained,) commencing with May, 1846. The number of subscribers necessary for its maintenance is 350, which small number the undersigned Committee earnestly hope may be obtained, and the paper continued during the coming year. It will be of the same size, and printed in a similar style as Vol. I. Terms, 50 cts. per year, in advance.

The Committee would urge upon the members and friends of the Association of which this paper is the organ, the importance of its continuance, believing that it has done much, and is capable of doing still more for the improvement of the mental capabilities of our members, and they would request all who feel an interest in it, to spread its circulation to every one of their friends and acquaintances.

T. HARDING, JR.,
G. O. HEYDOCK,
S. A. B. BRAGG,
WM. H. RAND,
THOMAS HILLS,

} Committee.

Boston, March 15, 1846.